

The Missionary Helper.

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THE Anniversaries at Buffalo were anticipated with grave interest as occurring at an important point in Free Baptist history. When it was learned on the first day that enough Yearly Meetings had voted in favor of the new organization of General Conference to morally insure the result a breezy feeling of hopefulness and confidence in future efficiency resulted and pervaded all the exercises. In the meeting of the Woman's Society representatives were present from Maine, New Hampshire, Massachusetts, Rhode Island, New York, and Michigan. The decision to send Miss Barnes to India at once and plans for increasing the work at Harper's Ferry were the most prominent forward movements. A meeting of the board was held on Tuesday before other meetings commenced, and afterwards effort was made to avoid meeting at the same time that others were in session, but the amount of business and limited time made it impossible to fully carry out this purpose. It is hoped that after this such plans will be devised as to entirely avoid clashing of meetings. It does not tend to develop broadness of view in the workers. The addresses at the public meeting by Mrs. F. S. Mosher on the Woman's Congress and by Miss L. A. DeMeritte on the Cairo Mission were interesting and instructive. Miss DeMeritte's hope that Storer College will soon become a feeder to the Cairo Mission will be shared by all. Full report will be given in the December number.

MISS BARNES AS CHILDREN'S MISSIONARY.

AT a board meeting held at Ocean Park it was decided to invite Miss Emily Barnes to go as our missionary to India next year, the interim to be spent in additional preparation for work ; but it was reported to the society in session in Buffalo that Miss Barnes feels it to be her duty to enter immediately into foreign mission work.

After carefully reconsidering the matter it was voted to send her at once. When we consider the depleted ranks of our India workers we may feel that Divine Providence leads us to this result.

The almost despairing cry that comes from the few remaining missionaries makes us in haste to say "God-speed" to the seven soon to sail. Of these, two are recent graduates of Cobb Divinity school with their wives, two are young ladies from New Brunswick and Nova Scotia, and Miss Barnes who is to accompany them.

Miss Barnes is pronounced by those who have met her to be fully enthused with the missionary spirit. Those who have known of her work in and in connection with Moody's Training School in Chicago believe her to be unusually adapted to do personal work among the lowly.

It is through faith in God and in each other that the W. M. S. assumes this added expense at this time. Women in Minnesota, Dakota, Illinois, and Indiana said to us when we were with them, "We want a missionary of our own and we can support her." At that time one was expecting to go, and some Auxiliaries saved money to help send her, but sickness intervened and she was obliged to relinquish her purpose.

We now call on all such to aid at once in providing the means for outfit and passage of our missionary-elect. She is well adapted to represent our Western women.

For years the lamented Ida O. Phillips was known as the children's or Sunday-school missionary. Since she left us no one has filled that niche in our work. It is now proposed to

appoint Miss Barnes to that position, and our Auxiliaries everywhere, especially *in the West*, are urged to organize the children for her support.

Dr. Phillips tells us that when it was decided to send a Sunday-school secretary to India the children in England raised several thousands of dollars in a short time by penny collections.

Let us at once interest the children in their new missionary.

THANKSGIVING.

WE thank thee, heavenly Father,
For the wise and just decree
That the people of a nation
Should pay homage unto thee;
That one brief day of all the year
In thankfulness be given
For all thy tender, loving care,
And bring us nearer heaven.

Thou hast kept our wandering children
In the hollow of thy hand;
Kept their restless feet from entering
Downward paths in other lands;
Thou hast verified the promise
Plainly written in thy Word;
And for all these tender mercies
We would thank thee, blessed Lord.

We thank thee for the sunshine,
For the clear and sparkling dew;
For the beauty of the landscape,
Ever changing, ever new;
For the glory of the forest
With its crimson-tinted leaves,
And the bounty of the harvest
With its wealth of golden sheaves;

For the full refreshing shower
That hath gladdened all the earth;
For the glow of love and friendship
That has lighted up each hearth;
Eyes to see the wondrous beauty,
Ears to catch the melody;
For thy many countless blessings,
Dearest Lord, we now thank thee.

For the rich perfume of flowers,
For the music of the rills,
For the grandeur of the mountains
And the flocks upon the hills;
For the comfort of thy presence
In the hours of sorest need,
We would thank thee, O our Father,
Who hast been our friend indeed.

We thank thee for the weary days
So filled with thought and care
That brought the precious fruitage
Of consecrating prayer.
And we thank thee for the sorrow,
Aye, we thank thee for the pain,
That hath purified our natures,
Bringing forth the golden grain.

We thank thee more than all, dear Lord,
For the gift of thy dear Son,
Salvation free for each and all,
E'en the lowest, vilest one.
That whosoever will may come
And offered mercy find;
That whosoever means not one
But all of human kind.

Michigan.

—ELIZABETH PATTAN.

“TEACH self-denial, and make its practice pleasurable, and you create for the world a destiny more sublime than ever issued from the brain of the wildest dreamer.”

WILLIAM CAREY.

[Concluded.]

IN 1801 Carey published 2000 copies of the New Testament in the Bengalee language. The scholarship shown in this great work led to his appointment as teacher of Bengalee in the Government College at Port William. From teacher he became professor of Sanscrit and Mahratta. His salary with the exception of £40 which he used for the support of his family was given to the mission.

In 1806 a crisis came; the missionaries were forbidden to preach and were commanded to carry their printing-press to Calcutta, but after much consultation and prayer a memorial for presentation to the Governor General was drawn up which resulted in the restoration of all their former rights and privileges. In 1807 Mrs. Carey, who for twelve years had been suffering from mental derangement, died, and in the following year Carey married Charlotte Rumohn, a Danish lady of noble birth. She was a woman of culture, a linguist of rare ability; she sympathized with and aided him in all his works.

In making the translations of the Bible Mr. Carey met with several difficulties; the people had no words to express religious ideas, as for instance no term corresponding to love, repent, etc.

The native paper was not proof against the attacks of destructive insects, oftentimes the first sheets of a work would be destroyed before the last left the press; but the missionaries, nothing daunted, invented a preventive. Their enterprising spirit is also shown from the fact that a steam engine of twelve-horse power for working the paper-mill was purchased. In 1812 a great fire broke out in Serampore, raging three days; many valuable books and manuscripts were destroyed, including thirty pages of a Bengalee dictionary and all the material which had been collected for a Sanscrit dictionary; the loss was £10,000, but the amount was quickly subscribed in England.

Carey's equal as a linguist has rarely been seen ; at the time of his death the entire Scriptures or portions of them had been translated into forty languages or dialects, and during nine years no less than 99,000 volumes or 31,000,000 pages of the Old and New Testaments passed through the press. In addition to this several dictionaries and grammars were published.

Carey was a philanthropist as well as a linguist. Through his influence a proclamation was issued forbidding the sacrificing of children in the Ganges. In India at that time a custom prevailed of burning widows on the funeral piles of their husbands ; he also labored earnestly to prevent this practice. He founded schools for instructing the children of indigent parents and also established a leper hospital where the afflicted could receive medical treatment.

Mr. Carey made collections of the birds, beasts, and reptiles of Bengal. He had some acquaintance with the science of geology, but was greatly interested in botany and agriculture. At Serampore he cultivated a large garden on the Linnæan system. The Agricultural and Horticultural Society of India was founded through his influence.

He believed that India was to be evangelized by native teachers ; so in 1817 the idea of a missionary training institution was developed, contributions for the purpose coming from England, Scotland, and Denmark. Carey and his colleagues contributed £2500 ; the total cost of the buildings was £22,000. This college still exists and its influence upon the evangelization of India cannot be overestimated. Carey became president as well as professor of divinity and lecturer on botany, zoölogy, and other sciences.

On June 9, 1834, after forty-one years of service, Carey went home to God. On his tombstone is carved the simple and touching couplet :

“ A wretched, poor, and helpless worm
On thy kind arms I fall.”

He was honored by memorials from many religious and

philanthropic societies. He deserves a high place in the esteem and affection of good men everywhere. He says of himself, "I rejoice that God has given me this great favor to preach among the Gentiles the unsearchable riches of Christ. I would not change my station for all the society in England, much as I prize it, nor indeed for all the wealth in the world. May I but be useful in laying the foundation of the church of Christ in India I deserve no greater reward and can receive no higher honor."

NELLSINE I. AAGESON.

PERSONAL RESPONSIBILITY.

PERHAPS the greatest reason for lack of enthusiasm in the mission cause is the fact that our people generally know so little of the work. This ignorance is the result of carelessness, as the pastor, the denominational literature, and the officers of the missionary societies are always ready to tell the story of the Free Baptist mission field.

"But is there any need of this work?" I hear some one ask. "Are not the heathen better off as they are, for surely God will not punish them for a sin which they know no better than to commit? You are not benefitting them when you give them a knowledge which makes them responsible beings." This is the weakest of all arguments against the spread of the Gospel. It makes the labor of Christ unnecessary and his mission a failure. If they are better off in darkness we should be.

As to all our time being needed in our churches, did our Great Commander bid us to build a bower of rest, and amid soft breezes, rare blossoms, and sunny skies draw those who are near and dear to us about us and tell them and them only the old, old story? Nay, verily. "Go ye," saith he, "*go ye into all the world and preach the Gospel to every creature.*"

Look abroad; behold, there is a wonder in heaven, and a great light from the throne of the Most High has glorified the whole earth. Darkest Asia shines like a jewel set on the brow

of a king, darkest Africa smiles back the beams of morning, the isles of the sea reflect the glory, and a psalm of thanksgiving rings—rings from the river valleys and the ocean calms, rings from the hills and the mountains—"The Lord reigneth, the Lord God reigneth forever and ever"; but the people sit in darkness.

Look backward over the rolling centuries and behold the first missionary. What did earth hold for him? Cradled in a manger. Then long years of toil, O Carpenter's Son! And again such weary, weary days of labor among men for the souls of men. Cast out, taunted, deserted. Only three short years to teach and preach and pray—to toil and weep and save. Had he had a lifetime in which he could have gone from land to land and from nation to nation until every people and kindred had heard the wonderful message of life, perhaps his followers would have had less responsibility outside of the circle to which they belong, for the light of the Bethlehem star would have shone throughout the earth nineteen centuries ago and the responsibility of man to man would have been far less; but he left a heritage to you and to me. He gave us the heathen as our inheritance.

When our Master comes with the question, "Where have ye gleaned to-day? and what have you brought me?" and hears the reply, "Right in this little corner, Lord, I have searched diligently for souls, but found none," he will answer, "Ye did not seek to save those who struggle to see the light in dark, idolatrous lands. I made you the stewards of their souls. Where are they? Ye have searched diligently in a corner. Behold your sheaves shall be your reward." Sad indeed is such a picture—sad beyond all power of description.

We shall feel an interest in the salvation of the heathen if we have the Christ-life, which is love, within us. We shall love all people that God has made, and whether far or near, black, red, or white, every creature made in the image of God, every poor wanderer for whom Christ died, will seem to belong to

the same family with us. Not only because God has commanded it, but because we love them as brothers and sisters, will we share the blessings which are showered upon us with the whole world so far as in us lies.

We *are* responsible and must therefore work. What can we do? We can go to them and teach them—a *few* of us. We can give freely that the cause may prosper—*many* of us. We can use our influence to interest others—yet *more* of us. We can pray—*all* of us. Pray earnestly and with a spirit of love—for more souls, more souls.

Pastors, preach more missionary sermons. Church-members, read more missionary literature. Members of the Missionary Society, talk more about this matter. Feel such a deep enthusiasm yourselves that you will enthuse all with whom you come in contact.

“Be what thou seemest; live thy creed;
Hold heavenward thy torch divine;
Be what thou prayest to be *made*—
Let the great Master's steps be thine.
Sow love, and taste its fruitage pure,
Sow peace, and reap its harvest bright,
Sow sunbeams on the rock and moor,
And find a harvest home of light.”

There is such a great, such a surpassing need! Perhaps you are tired of this call for more help, more help, in the Free Baptist mission field; but I wonder if Christ was ever tired of the blind, the halt, and the leprous who beset his path calling for him to heal their bodies when the needs of the souls of men were pressing so heavily upon him? I am not endeavoring to show merely the dark side. A grand work is being done in India. There have been men and women with the spirit of saints and martyrs who have seen their labors crowned with wonderful results in the salvation of precious souls. “They rest from their labors and their works do follow them.” Others have taken their places and the work goes on grandly, gloriously.

Watchman ! what of the night, the night of superstition, idolatry, and torture ; the night in which our Hindu sisters were lowered to the level of beasts of burden ?

Behold, the morning cometh ! The morning of love and peace, the morning of divine perfectness and holy liberty in Christ our passover. Idols are crumbling and falling. The seed of the woman has bruised the serpent's head.

Fairfield, Me.

LILLIAN A. TOURTILLOTTE,

MISSIONS IN THE UNITED STATES.

IT is impossible in a brief article to give more than a bird's-eye view of the work being done in our country to save humanity outside of regular church organizations. In the work known as *Home Missions* each denomination has some share, but we will try now to get a glimpse of work distinct from this.

1. *For the Indians.* See article on page 357, October HELPER.

2. *City Missions*, such as the Bethesda of Philadelphia ; Bowery in New York ; North End, Boston ; Pacific Garden, Chicago ; and many others. Most of these seek to provide for body and soul necessities. Beginning with a soup kitchen or a simple breakfast for hungry ones they grow until thousands find relief in times of dire necessity and many are saved to Christian lives.

3. *Gospel Carriage Work.* This has been successful in Washington and is being tested in many other places. A carriage fitted and furnished for leaders in a gospel service goes from place to place, carrying Christian truth to people who will not go to church to hear it. Open-air work is thus made easy in any locality.

4. *Farm Homes* for boys, like the Goodwill and Burnham Farms, where boys who have been surrounded by the worst possible environments are taken and taught trades and all those things which enter into Christian manhood. Hundreds of boys are being thus saved.

5. *Outing* for poor children and working girls. There is no more Christian charity than that which provides for the denizens of crowded tenements and hard workers for small wages a taste of country or beach life. As the result of one day's excursion arranged by John Collins, secretary of Christian workers, for the struggling classes in New Haven, he says, "I had become acquainted with at least fourteen hundred children of the neglected class. The boys had been in our Sunday-school hall for their tickets. A great many children in this way came into the Sunday-school and their parents into Sunday-night meetings."

6. The *Woman's Christian Temperance Union* with its thirty-fold work is a potent influence, not only in home but in foreign mission work, aided as it is by an army of workers in the Young W. C. T. U. This work is well known.

7. The *Woman's Christian Association* and the *Young W. C. A.*, which are aiding to protect and guide worthy young women who are self-dependent. This is valuable mission work.

8. *Girls' Clubs* which band together working girls for self-improvement.

9. *Christian Nurses* for sick poor, which movement is in its infancy.

10. *Day Nurseries* in which babies are cared for in a healthful way, for a trifling sum, during the day, while mothers are away at work.

But our glorious Christianity has developed so many blessed charities, such as old women's and old men's homes, hospitals for curables and incurables, and numerous others, that we must leave our list incomplete.

AUNT STANLEY.

"GIVE me a hundred men who fear nothing but God, hate nothing but sin, and are determined to know nothing among men but Jesus Christ and him crucified, and I will set the world on fire with them."

OUR GIRLS.

OUR girls! God bless them! What would society be without them? Young womanhood, as we understand and enjoy it, is not known in heathendom. "Our girls" scarcely realize how much they are indebted to Christianity for the position they occupy.

We want the young life which is about us in our homes, in our churches, and in society, with all its zeal and enthusiasm, enlisted for Christian work, and particularly do we need it for missionary work. It is a great and vital question as to how we shall win over "our girls" to Christ's cause. "What *shall* we do to interest them?" says one; and another, "O if we could only get the girls to think about our woman's work and help us with it."

There are so many girls of ability and education who seem to go aimlessly through life, without any thought of helping others; who drift along, saying, "My life—what shall I do with it? How shall I employ my hours?" They have talents which if properly developed in Christian channels would enrich their own lives and the lives of others. We believe many of these could be won over to the work of the Woman's Missionary Society. The last few years have seen a wonderful development in this direction. Many of the young girls in our schools and colleges and churches have become interested in this work and have given to it their youthful enthusiasm. There are grand possibilities bound up in the lives of these "our girls."

They need to be approached in the right way. Girls may be *won* over to a cause, not driven. They need to have their hearts touched and their sympathies enlisted, and then they will give the wealth of their bright, trusting, loving natures to the work of lifting the burdens from womanhood in other lands.

If you want to meet the girls for missionary purposes don't call a meeting in a church, but get them together in a home, in an attractive parlor. Don't scold them and tell them they

ought to be interested in mission work—for girls don't always do what they ought—but tell them facts in a loving way; they take hold of facts so readily. Get some young returned missionary to tell her experiences; they will listen, and before they know it will become interested, and the proposition will come from them to organize a society.

Don't discourage this. Girls like to be independent and prefer to work in their own way. For the development of the girls in business, in spiritual life, and in every way, it is better that they have their own organization. They are capable of getting a name for their society, and a good one; they can also arrange a program for their monthly meetings and carry it out, and raise money very successfully. They will be very willing to pay a cent a week as a membership fee, and save it from their spending money. They will remember the day for their meeting just as well as older heads.

The meetings need not be dull, for girls have different gifts; one can sing, another can play, another read or recite, another draw a map, another write an essay, and so a full and varied program can be prepared. Some girls have said, "We can make and carry out a program, but the greatest trouble is to lead the devotional exercises, for the girls don't want to pray." They were advised to repeat the Lord's Prayer in concert, and this they did until they were led to individual prayer.

We need to cultivate in our girls the unselfish spirit, the thoughtful mind, and the giving habit.—*M. E. Publication.*

DOMESTIC SCIENCE AT HARPER'S FERRY.

LESS than a year ago this branch of the general work at Storer College was an experiment. Mrs. Boothby, of sweet memory, was teaching the girls to sew, and exerting among them a helpful personal influence. In December Miss Vail began to teach cooking and better home living, which was wholly new work in the school. In the brief time there have been such practical and encouraging results that no one can

doubt that the department of domestic science, systematized, enlarged, and perfected, so far as possible, should become a permanent part of the college.

After Mrs. Boothby left us for the better home, and Miss Vail had entered a new home of her own, it seemed wise to the Woman's Board of Missions to unite the two departments of cooking and sewing and have a regular school of domestic science, with one competent woman in charge who should not only teach dress-cutting, fitting, plain sewing, and practical cooking, but should also overlook the girls' rooms and give frequent talks on better and more healthful ways of living, and in every possible manner help them—who have so great need—to be fitted to make *homes* and to understand that no service that helps make a *happy* home is undignified or unlovely.

The committee appointed to secure such a teacher went to Boston the last of September to consult Miss Champney, superintendent of the School of Domestic Science connected with the Young Woman's Christian Association. Of her kindness, courtesy, and practical aid they cannot say too much. She introduced to them and highly recommended Miss Jennie Baker, whose services were secured for Storer College, her work to begin the first of November. Miss Baker is a graduate of that school in Boston, has had experience in industrial work, is constantly studying new methods, has the real missionary spirit, and some acquaintance with work for colored people. She is already enthusiastic in regard to the work in the South. It will interest all to know that her father was a personal friend of Rev. A. H. Morrell, who gave the best of his life to Harper's Ferry, so she has been interested in a general way in the school since her childhood.

This new department and its teacher should have the hearty financial and spiritual support of all of our women. It would be premature to say to-day what will be the material outcome of this work in the coming months, but with a great need beckoning it, a committee who prayerfully did their best for it,

a consecrated teacher to superintend it, and a body of women wholly in earnest behind it, who can doubt that God's blessing will rest upon the work?

NELLIE WADE WHITCOMB, *Chairman of Committee.*

STORER COLLEGE NOTES.

SCHOOL opened Sept. 26 with about the usual number of students. So many complaints of the "hard times" have come to us during the summer from students who feared that they would be obliged to return late if they could come at all that we have rather expected a small school this year. The only difference noticeable as yet, however, is a larger proportion of girls than usual. The number that get in during the first month is always comparatively small, as those who have their own way to make entirely are obliged to take more than the vacation weeks for earning.

CORRESPONDENT.

FROM THE FIELD.

REPORTS FROM WORKERS.

WE give the following from Miss Hattie P. Phillips, Mrs. Smith, and Miss Coombs, from the India report of 1893 :
Miss H. P. Phillips :—

After a much longer absence from the country than I had anticipated I am once more in the field and heartily glad to be here. I find many changes—some new faces, some old ones that come no more. In our Christian community many who were children four years ago are now grown up young people, some of them married and having family cares, while those who were "in arms" when I left have been crowded out by new arrivals, and now they fill to overflowing the infant classes of

our Sunday-school and awake visions of the mighty and glorious possibilities in the near future of Balasore and its vicinity, if only we can manage to lead their feet into the "straight and narrow" way that leads *upward*, and then keep them there. May God help us to do it! The organization of the A. C. F. among the larger boys seems to have been a blessing, as several of them have been set to work in charge of little Sunday-schools in and around Balasore. Besides this, several of them teach classes in our Christian S. S., and are as prompt and faithful as the older ones, so far as I am able to judge. We have a teachers' meeting at the close of the Sunday-morning service, this being the time when it is easiest to get the teachers together. Last Sunday several of these boys came in late, and at the close remained in a body to enter a protest. They said, "We have to go to our Sunday-schools in the morning—some of them more than a mile away—hunt up the children, drag them out, get them together, have the lesson, and walk back again; and by the time we get here you are half through with the lesson." They wanted the morning service held later so that the teachers' meeting following it would be later. After the extreme difficulty, amounting almost to impossibility, which I had experienced in America in my efforts to maintain a teachers' meeting, this spirited protest was quite refreshing.

The return to America of my sister Nellie leaves in my hands the care of ten schools and all the zenanas. In the supervision of these I have the valuable aid of Mrs. Rae, whose experience as teacher in the vernacular while connected with the Cuttack mission gives her special fitness for the work.

As I have been back in the work barely two months I can speak only of the work as I find it. Sister Nellie having on her hands not only all she made over to me, but medical work and the care of fifteen schools in and about the middle stations in addition, would have required far more than the average physical strength, not to mention anything else, that falls to the

lot of either men or women, in order to keep it all under the close supervision that is absolutely indispensable to the best results; and she left with the feeling that, though she could not at all blame herself for the unsatisfactory results, another time she simply would not allow herself to take in hand so much more than it is possible for one person to do properly.

The ten lower primary girls' schools made over to me have now 400 pupils belonging, with an average daily attendance of 276. We find work in both schools and zenanas constantly broken in upon by the frequently recurring *pujabs* and the annual epidemic of marriages in the cold season, which might otherwise be our best time for work. One school has just had about thirty marriages out of its membership of 100. The head pundit tells me that about ten of these are lost to the school, the others will return for a time at least. All hail the day when this pestilential custom of child marriage shall be forever swept away.

The number of teachers employed is fifteen, and of servant women to care for the schoolhouses and gather the children, twelve.

To one of the old pupils I said on meeting her, "Have you been well all these years?" Her instant reply was, "As Jesus has kept me!" This quick confession of her dependence on Him whom we love and whom we are trying to lead them to love was very cheering. Telling me of her husband and his friends, who are Brahmos, she said, "They acknowledge God, but *haven't got as far as Jesus yet*"; another confession that the Christian's faith is *above* that of the Brahmos—which I was glad to hear.

I was pleased to find a number of pupils who can read both Bengali and Oriya quite nicely, no mean accomplishment for an Oriya woman even in these days. The number of pupils under instruction in the zenanas is 167. Number of teachers ten.

Mrs. Smith :—

In April of 1891 the superintendent of the Sinclair Orphanage made over her work in it, also the mission girls' day school, six Bible women, a large Bible class, and several other interests that she had in hand, to Miss Coombs.

After a furlough of twenty months, on the 20th of January, 1893, she again took up her work. Much credit is due to Miss Coombs for the able manner in which she has managed these various interests.

The Orphanage now has thirty seven inmates, the day school seventy-six ; the latter includes the girls belonging to our Christian families in Balasore. As Miss Coombs has had charge for almost the whole year our friends will look to her report for any further information they may desire.

Miss Coombs :—

From April till January I was in the Girls' Orphanage, and the first three months of that time were particularly trying because of the long continued drought and the prevalence of cholera, but we were spared through it all and kept in comparatively good health. Work in an orphanage gives little chance for variety. The days follow each other with much of sameness—caring for the needs of the sick and well, for their bodies and souls, as in a large family—one day gladdened by evident fruits of iterated and reiterated teachings, and another day saddened by as evident carelessness in regard to these same teachings, yet on the whole sure that there is steady advancement.

After Mrs. Smith's return in January and the giving over charge to her I was at liberty to help in other departments, and as Mr. and Mrs. Griffin were just then leaving I was given charge of two small out-stations, several Bible women, the book room in the bazar, and such "odds and ends" as might fall to me ; and during the past three months I have been trying to look after these interests. The little school in connection with the book room for the poor children in that vicinity

is looked after and taught by the man in charge of the room, and gives a chance to those children who otherwise would attend no school because of their inability to pay fees. This man is a Christian and gives the children instruction from the Bible and the catechism. He also talks with those who come to read the books and papers supplied the room. Last month he reported seventy-five as having visited the room with whom he had religious conversation.

The work with the Bible women is particularly interesting, but at the same time almost disheartening, because the women of the villages receive the message so eagerly, while their abject bondage to their husbands, fathers, and brothers, as well as to the rigid rules of caste, renders it well-nigh impossible for them to publicly accept Christ as their Saviour; and yet, even under such conditions, we have evidence that the message has brought joy and peace to many hearts.

THE OPIUM CURSE IN CHINA.

MORE destructive, however, and more ruinous than famine, fire, or flood, or even than wars and rebellions, has been the invasion of the opium evil. Families once in wealth and affluence are now driveling to decay by the insidious inroad of this gigantic foe. Perhaps the most miserable wreck that our common humanity can produce is the ruined opium smoker, whether rich or poor, when reduced to his last extremity.

How much the spread of this habit has had to do with riot and rebellion and infanticide and the sale of wife and children, and the poverty and the degradation of the Chinese, God only knows.—*Faithful Witness.*

NOTE.—Let especial prayer be offered in November Auxiliary meetings for the seven missionaries who are to sail in that month for our India field, Messrs. Hamlen and wife, Wyman and wife, Miss E. Barnes, Miss Gaunce of New Brunswick, and Miss Vile of Nova Scotia.

PRACTICAL CHRISTIAN LIVING.

“ Who doeth good by loving deed or word,
 Who lifteth up a fallen one or dries a tear,
 Who helps another bear his heavy cross,
 Or on the parched and fevered lips doth pour
 A blessed draught of water sweet and cool,
 Becomes co-worker with the Lord of all;
 Secures a rightful share in his success
 And in the happiness that springs therefrom.”

HOW TO FIND TIME TO READ.

1. Determine that you *will* read.
 2. Begin by reading ten minutes each d.y.
 3. Increase if possible five minutes per day each week.
 4. Read what requires thought and think about it while about your work.
 5. Talk with some one about what you have read.
 6. In order to do this study how to omit something not absolutely necessary which ministers to the needs of the body.
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“REST FOR THE WEARY.”

PERHAPS as a class none need rest more than the hard-working wives and mothers, while it seems to them rest is simply impossible. It would be disastrous to the home interests to leave its intricate machinery to other hands, even if such could be found willing to undertake the task. There are times when this is too true. “What then?”

Relaxation is just as necessary. “Yes, but duties must be done!”

My dear friend! remember your *first* duty is to your God, your *next* is to yourself. Neglect that and you cannot perform your whole duties to others. You often find yourself with a

quantity of sewing to be done. Many garments can now be bought more cheaply than they can be made at home. But when work must be done then a good seamstress should be employed to get that out of the way as early as possible.

If garments are made plainly they will be less troublesome to iron and repair. Let much of the fine starching go. Dress children simply, for youth and beauty do not need to be adorned. If your home is in the country, thank God for that. The surroundings are, or should be, healthful physically as well as morally.

As soon as the work is done after dinner take a nap if you need it. Have the children help you what they can, and then devote some time to getting acquainted with them and cultivating their social and spiritual natures.

Let them read to you while you do the inevitable mending. If it is on the piazza or under the shade of the trees they will enjoy it better, and you will be out of sight of the kitchen and forget that you have called yourself "a household drudge." When the mending is done, if you prefer fancy work to folded hands, don't get so absorbed in it as to forget the young immortals committed to your care. Talk to them of the beautiful in art and nature.

Of course you will have to read with or ahead of them. All the better for that. You will thus have the facts fresh in your own mind. Entertaining books of travel and adventure are so cheap now that nearly all can afford them.

Many publishers are sending out the cream of literature in cheap paper covers, so be sure and secure a good supply. And, O mothers, watch carefully! for the devil's agents are sending out a flood of evil literature, and unless your children learn to love pure, bright books evil ones will be thrown in their way.

Have you ever noticed a well-bred young lady whose mother was her dearest confidant, and who really enjoyed her company better than that of her young companions? Have you not

seen young men, gentlemanly and intelligent, who treated their mothers with more reverential tenderness than they would a sweetheart? Would you not like to have your son and daughter like that? Begin now to be a companion to them. Take them into your confidence and show an interest in whatever concerns them. Don't make them selfish by always putting their interests before yours. Little sacrifices for your sake will ripen by and by into a harvest of noble, unselfish deeds.

You ask where the rest is coming from if you are to take extra time and pains with troublesome children. My friend, what you need is to get out of the *ruts*. You need to forget your work a while, and come up into a higher, purer atmosphere and take a full breath.

MARY B. WINGATE.

BLAKE INDUSTRIAL.

AT the annual meeting of the Educational Bureau of Ocean Park in August, 1893, it was voted to proceed at once to purchase the house and lot adjoining Curtis Home, and to allow any person giving toward the price of the same a sum not less than three hundred dollars, the privilege of naming the building. The committee chosen to effect this attended promptly to its duties, and on Sept. 1 the deed transferring this desirable piece of property to the Educational Bureau was secured. Dea. Blake of Lowell having contributed the required sum to secure the privilege of naming this building, it was christened "Blake Industrial," in memory of his honored wife.

When it is understood that the Educational Bureau voted to leave the management of this new enterprise to a committee of five, and that Mrs. Emily D. Jordan is chairman and L. M. Webb, Esq., a member, no one interested can have doubts of its final success. Some one has said, "Hope is nothing more than desire with a telescope magnifying distant matters, overlooking near ones, opening one eye on the objects and closing the other to all objections."

The committee having "Blake Industrial" in charge see through *their* telescope a building that shall become just as much a necessity to Ocean Park as the Temple itself. The

truth that there cannot be a healthful, vigorous manhood or womanhood unless the body is *well fed* forbids our conscientious wives and mothers from giving their husbands and children anything but the best; how then can all secure the rest and change they so much need unless this food can be furnished families while at Ocean Park without each household maintaining a kitchen?

Kate DeForest says in a recent article on French cooking as compared with American, "Coöperation is going to be one of the solutions of our social problem in the future, I am sure.

. . . And I do not see why our bread should not be baked for us now. . . . It is not only money that needs to be economized in a household, it is *strength* as well; and every bit of both saved means so much more to be given to keeping up with the growing demands of our great and splendid country."

To have facilities for cooking healthful food in quantities to meet the growing demands of the place and at reasonable prices; to have a restaurant where those coming for a day can at any hour have their wants supplied, to have the sleeping-rooms in this building furnished and named by our friends as the rooms were in the Curtis Home; to have the sitting-room, already named by Mrs. Sinclair, a home-like, restful place for those who choose this house as a home while seeking rest and new strength for the duties sure to come to those who are ready to accept them—these are some of the objects this committee see through their telescope. They feel it is a matter that speaks for itself, and are confident that there are among our people others who like those who have already so generously responded will feel it a privilege to invest something in this enterprise. It is certainly a wise prudence to spend money for that which will enable other people to enjoy advantages which would otherwise be beyond their means.

In view of this need, dear friends, please consider our claims when you are deciding where to bestow that which it is your privilege to give. And remember that those who seek relaxation together at Ocean Park have often found that healthful spot to be a place

"Where hearts from burdens have found release,
And life is sweet with the breath of prayer."

HATTIE K. JORDAN.

HELPS FOR MONTHLY MEETINGS.

THE CONCERT CALENDAR, 1893.

January, The World; *February*, China; *March*, Mexico; *April*, India and Burma; *May*, Malaysia; *June*, Africa; *July*, United States; *August*, Italy and Bulgaria; *September*, Japan and Korea; *October*, Scandinavia, Germany, and Switzerland; *November*, South America; *December*, United States.

PROGRAM FOR DECEMBER.

A Study of Faith.—True faith is evidenced by fruits. (Jas. 2: 21-23.)

Without fruits faith is dead. (Jas. 2: 17, 20, 26.)

Examine whether you be in. (2 Cor. 13: 5.)

All difficulties overcome by faith. (Matt. 17: 20.)

All things should be done with. (Rom. 14: 22.)

Whatsoever is not of faith is sin. (Rom. 14: 23.)

Trial of faith works patience. (Rom. 1: 4)

The wicked often profess faith. (Acts. 8: 13, 21.)

Wicked are destitute of faith. (John 10: 25.)

Power of faith as a shield. (Eph. 6: 16.)

Faith as a breastplate. (1 Thess. 5: 8.)

[See article "William Carey"]

Give account of Carey's work in connection with the Bengali language.

What occurred in 1806?

What in 1807?

Tell about Carey's second wife.

What obstacles were met in translating the Bible?

What in printing it?

What occurred in 1812.

Tell about Carey as a linguist.

As a philanthropist.

What did he do as a naturalist?

What did he do to prepare native teachers?

Give circumstances connected with his death.

[See article "Missions in the United States."]

Let different women each tell what they know of the kinds of home mission work referred to in the above named article.

Subject for discussion. Domestic science at Harper's Ferry [see article on the subject.]

WORDS FROM HOME WORKERS.

NORTH KANSAS.—Report of meeting of W. M. S. of North Kansas Y. M. of Free Baptists convened at the Summit church Sept. 2, 1893. Meeting opened by singing "Coronation," scripture reading, and prayer. The following officers were elected for the ensuing year: Pres., Mrs. M. N. Stillwell, Horton; sec., Mrs. A. E. Patridge, Jamestown; treas., Mrs. L. A. Owen, Bigelow. A resolution was passed unanimously extending to Sister N. L. Abbey our sincere thanks for her earnest labors in behalf of our society as president for the past few years. A short program was then rendered, and a collection of \$6.77 was taken, which was used to help defray the expenses of visiting ministers. As shown in the secretary's report, Cloud and Republic Q. M., with Mrs. N. L. Abbey president, has 3 Auxiliaries, which have raised (with the Q. M. Auxiliary) \$413.21. Of this amount \$2.02 has been expended for Foreign Missions; for pastoral work \$56.60; for state work \$115.50; and the rest is appropriated for state work. The Blue Valley Q. M., with Mrs. D. A. Northup president, has one society at Clear Fork with a membership of 12, and raised \$53.63. They pledged to pay their pastor \$50 during the year. The Salem Q. M., with Rev. Lucy E. Dodge president, and a membership of 30, has raised \$65.34. There has been expended by the three Auxiliaries for the foreign work \$30.50, home work \$25.60. The Q. M. society collections, \$20.49, have been appropriated to the Horton church building fund. They elected Mrs. Hattie A. Dodge president and Mrs. S. P. Belden secretary for the ensuing year. Thus we have a total of \$538.95 raised during the year, and have reason to feel very grateful to our president. N. A. SPAULDING, *Sec.*

IOWA.—Another milestone has just been passed by the Iowa Y. M. W. M. S. as it met in its annual session with the Pleasant

Hill church. It was a good meeting throughout and the determination of the Iowa women was strong to move forward. Appropriations of \$3 for Mrs. Miner and \$1 for state work were made for the ensuing year. The society voted to indorse the card system for raising money in our churches. The following officers were elected: Pres., Mrs. Thera B. True; sec., Mrs. A. L. Lawrence; treas., Mrs. H. M. McElroy; collector of local reports, Miss Lou R. Bixby. A good public meeting was held Saturday evening. Our president, Mrs. True, gave a fine address, showing the advancement made by our denominational society since its organization. Resolutions were adopted extending to Miss M. V. Toothaker secretary and Mrs. H. J. Brown treasurer, who because of the press of other duties can no longer serve us, our heartfelt thanks for their untiring and efficient efforts for the advancement of mission interests in our state; also expressing to Sisters Brown and Drew our sincerest sympathy in the loss of their esteemed husbands, and assuring them of our prayers that the Great Healer may bind up their bleeding hearts and give comfort and peace even in sorrow. Warmest thanks were returned to the sisters of Pleasant Hill society for their cordial welcome and for the whole-souled entertainment so freely given us, and assuring them of our deep interest in their welfare and praying God's blessing may rest upon their efforts in the cause of missions. Collection \$12.

A. L. LAWRENCE, *Sec.*

MAINE.—The annual business meeting of the Maine F. B. W. M. S. was held at Saco, Sept. 19; president Mrs. M. R. Wade in the chair. The response to roll call of delegates from the Q. M.'s was larger than at any previous session, owing to the prompt action of the corresponding secretary of the Association in notifying the Q. M. clerks that the executive board requested each Q. M. to send at least one delegate from the W. M. S. The report of the secretary showed an increase in interest and organizations. Some of our Auxiliaries are doing specific work aside from the regular dues; as the support of

children in the Sinclair Orphanage, native teachers, aid in pastor's salaries, and building chapels. Cheering words came from one of our city churches, "The more we do for woman's work the more we do for other societies."

The treasurer's report showed an increase of receipts, which with a bequest of \$400 gives us a total for the year of more than \$2100. Officers for the ensuing year were elected: pres., Mrs. M. R. Wade, Dover, Me; rec. sec., Mrs. A. B. Webber, N. Berwick; cor. sec., Lillian A. Tourtillotte, Fairfield; asst. cor. sec., Mrs. C. F. Penney, Augusta; treas., Miss L. W. Preble, Bangor; general agent for the HELPER, Miss E. J. Whitten, Topsham, Me.

Resolutions expressing the following thoughts were passed in appreciation of the noble work of our missionary, Mrs. Kate M. Boothby, in the industrial department of Storer College:

Though in His loving care, that we can trust although not now fully understand, it has pleased our Heavenly Father to remove from her earthly work our sister, Mrs. Kate M. Boothby of Storer College, we will keep within our hearts the memory of her entire consecration to Christ, by which she spiritualized even the industrial department of our work at Harper's Ferry. We extend to the college our earnest sympathy and prayers that other consecrated hands may be found to carry on the work so successfully begun by our sister. For the only child of Mrs. Boothby our loving desire is that she may be comforted of God, and that her mother's life may continue to be both her example and consolation. "Precious in the sight of the Lord is the death of his saints."

Also a resolution of thanks to Mrs. M. H. Blaisdell for her services as corresponding secretary and of regret for her temporary withdrawal from the position.

A public meeting was held at 2 P. M. At the close of a praise service, Mrs. N. W. Whitcomb gave a very interesting address in regard to the mission course of reading. Miss L. A. DeMeritte's address on the Cairo Mission was of especial

interest, as it was the recital of facts from personal observation. Mr. Hamilton Hatter of Storer College made helpful remarks. Mrs. A. B. Webber gave a practical illustration of the work of the Normal Mission class.

Voted to make a systematic effort to increase the subscription list of our HELPER. Miss E. J. Whitten, Topsham, has general supervision ; three persons were elected to have charge of districts covered by the former Yearly Meetings. They are to appoint agents in each Q. M. who are to secure agents in the churches. We believe that much can be done by an organized method, and that it will supply an imperative need—that of information which shall give an intelligent basis to the work. Mrs. N. W. Whitcomb was elected as a delegate to attend the Anniversaries at Buffalo, New York, to represent the work of the Maine F. B. W. M. S.

Wednesday 2 P. M. was the public meeting of the W. M. S. in connection with the State Association. An address of welcome was given in a pleasing manner by Mrs. M. E. Thomas, president of the Saco Auxiliary, the response being given in well chosen words by Mrs. F. D. Jordan. A quartette furnished appropriate selections and Miss Darling rendered a beautiful solo, "Cast thy bread upon the waters." The address was by Miss L. A. DeMeritte of Dover, N. H., "The Recent World's Congress of Women and Its Relation to Our Work." The speaker gave a fitting tribute to Mrs. M. M. H. Hills, who was our first representative to the National Congress of women. The address was a radiation of thrilling facts relative to the International Congress, in which women of all countries met in common unity to discuss reforms as aids in uplifting humanity. As Ocean Park is located in our state it was recommended that we have a vital connection with the Educational Bureau. Mrs. A. B. Webber was elected to represent the work of the Maine F. B. W. M. S. at the Woman's Convention. It was voted that we as a body have life and annual memberships, to be distinct from those of our Woman's Parent Society and

from the State Association. These memberships are to be ten dollars for life and one dollar for annual membership. One object is to create a permanent voting body to act with the delegated body. Finally let every auxiliary remember that though only a little rivulet it will contribute to the grand river whose waters shall refresh the nations who are thirsting for the water of life. Collection \$13.51. A. B. WEBBER, *Rec. Sec.*

PERSONALS.

Mrs. E. P. Moulton, Somerville, Mass., agent for the HELPER, wishes that agents would report their experiences, that they may be mutually helpful.

The friends of *Mrs. Copp* of Hillsdale gladly welcomed her at the Anniversaries, both for her own sake and because of her husband's convalescence.

President *Mrs. J. Burnham Davis* was unable to be at Buffalo, and we missed her counsel and genial presence.

Mrs. Nellie Wade Whitcomb was sent to the Anniversaries as delegate from the Maine F. B. W. M. S.

Mrs. M. A. W. Batchelder rejoiced us by her presence in much better health than a year ago.

All gladly greeted *Mrs. Libbie Cilley Griffin*, who told us many practical things in connection with our India work.

Mrs. Prof. Howe of Maine and *Miss S. A. Perkins* of Massachusetts were welcome visitors at our meetings.

Mrs. F. S. Mosher of Hillsdale presided over the meetings of the Board with grace and efficiency.

Mrs. M. S. Waterman presided with dignity at the meetings of the society.

On the Sabbath *Miss L. A. DeMeritte*, *Mrs. M. M. Brewster*, and *Mrs. E. Burlingame Cheney* spoke at different services in the two Buffalo churches.

The corresponding secretary of the W. M. S. of the Massachusetts Association, writes :

At our meeting in Amesbury, Oct. 18, \$25 from our treasury were voted toward outfit and passage of our missionary elect to India, *Miss Emily Barnes*.

We are in sorrow that we must lose our loved recording secretary, *Mrs. Annie A. Howard*, who has served us so faithfully for long years. Removal the cause.

Miss Treasurer DeMeritte gave us a splendid address on Oct. 18—full of hope and inspiration.

OUR YOUNG PEOPLE.

DIALOGUE ON BRAHMANISM, BUDDHISM, AND MOHAMMEDANISM.

BY DORA ANNA SCRIBNER.

TIME required, about twenty minutes. The conversation is supposed to take place in the room of one of the girls a few days before a missionary meeting on "three great religions."

Persons, three girls quite advanced in their studies, so that they know something of these religions from recent school-work: 1, STELLA, in her last school-year; 2 and 3. MARIE and NETTIE, classmates one year behind STELLA. Two other girls, SARA and LEONORA four or five years younger and less advanced in studies.

Sara.—Girls, who besides Jesus have been founders of religions? Do you know?

Nettie.—Why? What makes you ask?

Sara.—Because Ella Jones has been given part of a long poem called "Light of Asia" to learn for the mission meeting. I wondered who was meant by Light of Asia, and looked at the preface. That said the poem was about the life of Prince Gau-Gau—something, I don't know how to pronounce it, the founder of Buddhism, and that seemed to be a religion. But you did not answer my question. I don't believe you know any more about it than I do, if you are juniors and seniors.

Stella.—Yes, I do; or at least I have a faint idea that I did know once. There was something in the first part of our histories about the founder of Buddhism. I remember he was called Buddha, besides that unpronounceable name of yours, and he lived in India; but I can't think how long ago, nor what he taught. Nettie, you have had it more recently; can't you tell it?

Nettie. I can't think of any more about Buddha except that he lived six or

seven centuries before Christ and caused a great many to adopt his religion in place of the one they had before—Brahmanism.

Leonora.—Tell about Brahmanism, then. I am interested too. Christianity is the religion of Christ, Buddhism the religion of Buddha; is Brahmanism the religion of Brahma?

Nettie.—No, not in the same way. Brahma is not the name of the founder, but the name of the god worshiped. They did not think of Brahma as a person, as we think of our God, but it was a sort of worship of nature; the history called it pantheism, but I am not sure I can explain what that is. The word means everything—God. The history said, too, something about their believing that all life came from Brahma in some such way as heat and light come from the sun.

Stella.—Doesn't the word Brahma mean something else? A class of people, it seems to me.

Nettie.—Not Brahma, Brahmins. The Brahmins are the priests for the religion of Brahmanism.

Marie.—Nettie, I don't want Sara to think that you are the only junior who remembers her lessons. I can tell you something interesting about the castes in India.

Sara.—O do!

Marie.—Those Brahmins made up the story that when Brahma created people, one class came out of his mouth, that was themselves; another from his arms, the warriors; a third from the thighs, farmers and traders; and the fourth from the feet, the poor slaves, called Sudras.

Sara.—What a silly idea! How was it really?

Marie.—The people who were first in India were conquered and made slaves by invaders. These are the Sudras. Conflicts between the different races made distinctions grow in privileges and occupations.

Leonora.—I think that one of the most beautiful parts of our religion is the teaching that our lives do not end here, but that we may keep on learning and enjoying through all eternity. Do Buddhism and Brahmanism teach this too?

Nettie.—Not exactly; but I can't remember just what the difference is. Wait and let me get my history (goes out and returns in a moment with book). This is what it says about Brahmanism (reads from Myers's "General History," page 10). Here is what it says of Buddhism (reads). You see they believe about alike in unconsciousness—no individual life.

Sara.—Our future prospect is a much happier one.

Leonora.—Learned people, tell me what is the difference between Brahmanism and Buddhism. You say they both existed in India, and all you have said of their teaching seems alike.

Stella.—I think I can answer that. Brahmins think they can reach the longed for state of unconsciousness which consisted in a return to the life of Brahma by thinking a great deal, and by torturing themselves, doing such acts as rolling along the ground over and over in long pilgrimages, but before they can return to the condition of bliss in Brahma their sins often oblige them to pass through many lives of animals or of inferior beings. Buddha taught that

people must be good and kind. It was because he pitied the sufferings of men that he gave up his home and dear ones in a palace to help people in trouble, and teach all to be unselfish. Didn't I do well to remember that so long?

Nettie.—Another difference was that, as I just read, the Sudras and outcasts were not allowed any part in the Brahman religion. Buddha let all come.

Leonora. Buddhism was more like our religion than Brahmanism, wasn't it? But ours is best.

Marie. Yes, ours is best. After a few centuries the followers of Buddha forgot the best of his teachings, and just worshiped him as a god. Followers of Christ have not so wholly forgotten *his* teachings of love.

Leonora.—I thought the people of India were idolaters.

Marie. O, they are. They worship images. It is only the more intelligent among them that can understand the idea of only one God, and that one invisible. Even the Brahmans have made two others equal with Brahma, and worship Brahma as creator of life, Vishnu as preserver, and Siva—but especially Siva's wife Kali—as destroyer of life. All but Brahma are worshiped in idol form. Besides these there are a great many inferior gods, a part of which are represented as idols. All the people have great reverence for these Brahman priests.

Sara.—I am going back to my first question. Who are the founders of religions? Any besides Buddha?

Nettie.—There was Confucius in China and Zoroaster in Persia, and—O yes! Ma—(Stella and Marie join in)—Mahomet!

Stella.—Both history and literature told us about him. He lived about 600 years after Christ, as Buddha 600 years before Christ.

Marie.—Yes, Carlyle made him out to be pretty good, because he caused people to believe in one God, the real God too, instead of in idols as before.

Leonora.—That sounds as if Mahomet's religion was more like ours than the others are. How does it differ?

Nettie.—The Mohammedans call Christ only one of the prophets, and make Mahomet, or Mohammed as he is often called, greater than Christ.

Stella.—You know their watchword is, "There is no God but Allah, and Mahomet is his prophet."

Sara.—Does Mohammedanism make people better?

Marie.—O girls! I read some dreadful things about it a few days ago in a booklet called "Five Hundred Years of Islam in Turkey." (By Cyrus Hamlin. To be obtained through office of *Life and Light*, Boston. Have the girls representing Marie and Nettie *really* read the booklet beforehand if possible). It was written by a man who was missionary in Turkey a great many years, and must know. He says Mohammedanism lifts the heathen only half-way up. It does abolish idolatry, intemperance, cannibalism, and human sacrifices. It acknowledges God and his government, and yet it does not change the character. It encourages polygamy. Every man is allowed to have four wives at a time, and to divorce any whenever he chooses. The missionary said that sometimes a man had twenty wives in as many years, without having

broken the rule of four at a time; and he knew of one who had had twenty-three wives by divorcing, although he had never more than one at a time.

Nettie. I read that same piece, and learned something sadder still. They are permitted to have as many slaves as they choose as concubines, and it is to Mohammedans that the slave traders sell the poor Africans they capture. The way they make converts in Africa is to promise those in certain villages that they shall not be made slaves if they accept this religion. All they have to do is to build a mosque, go through the forms of the Mohammedans, and help the slave traders in cases of necessity.

Sara, Stella, and Leonora, together.—This is dreadful!

Sara.—Do Mohammedans have any book like our Bible?

Marie.—They have the Koran, which they think was given Mahomet from God. The Brahmanists too have books they believe divine, which are supposed to be the oldest literature in the world. They are called the Vedas. The Buddhists have nothing they consider sacred, though they hold in high regard the sayings of Buddha.

Leonora.—Do any of you know how many Mohammedans there are in the world, and in what countries they live?

Nettie.—I was asked to look it up for this mission meeting, so I can tell you. The religion started in Arabia and has spread to Turkey, India, and Africa. These are the principal countries. As nearly as I could find out, there are about 207 millions in the world.

Stella.—Did you look up the Brahmanists too?

Nettie.—Yes, they seem to be found in India only, and number 175 millions.

Sara.—That preface to the poem which started us in all this talk said that there are Buddhists to-day in India, Ceylon, Siam, Burmah, China, and Japan, besides a few in countries I cannot think of; and that about a third of the population of the earth are Buddhists. I remember the whole population is reckoned at 1,500,000,000. That would make between four and one-half and five millions of people Buddhists.

Nettie.—And there are less than 400,000,000 Christians in the world, including Roman Catholics!

Stella.—Just think of all these millions with false and degrading religions, and of all in our own country without Christ! I tell you, girls, it makes me gladder than ever that I am so nearly through school, so I can do more to help.

Marie.—I suppose there must be something we could do right here. Perhaps one thing is to try to make others interested in this missionary meeting; to be saving our money ourselves, and to urge the other girls to save for a large collection. You know the hymn says:

"There's a work for me and a work for you,
Something for each of us *now* to do."

Shall we try?

All.—Yes!

Nettie.—Let us call that verse our motto and say it together before we go. (All repeat in concert, "There's a work for me," etc.)

(Exit from platform.)



THANKSGIVING.

JUST imagine, little children,
You are seated on a star,
Where the whole world and all nations
You can see near and afar.

Through our own land let us travel,
In the palace bright array,
Merry hearts and cheerful voices
On this bright Thanksgiving day.

In the cottage frugal table;
Thankful hearts for simple food,
Earnest prayers to heaven ascending,
To the Giver of all good.

O'er the huts of heathenism,
In a far-off foreign land,
Just imagine, little children,
That you for a moment stand.

Not a word of sweet thanksgiving,
Not a thankful heart or prayer,
Naught but wickedness and sorrow,
Filth and crime and shame are there.

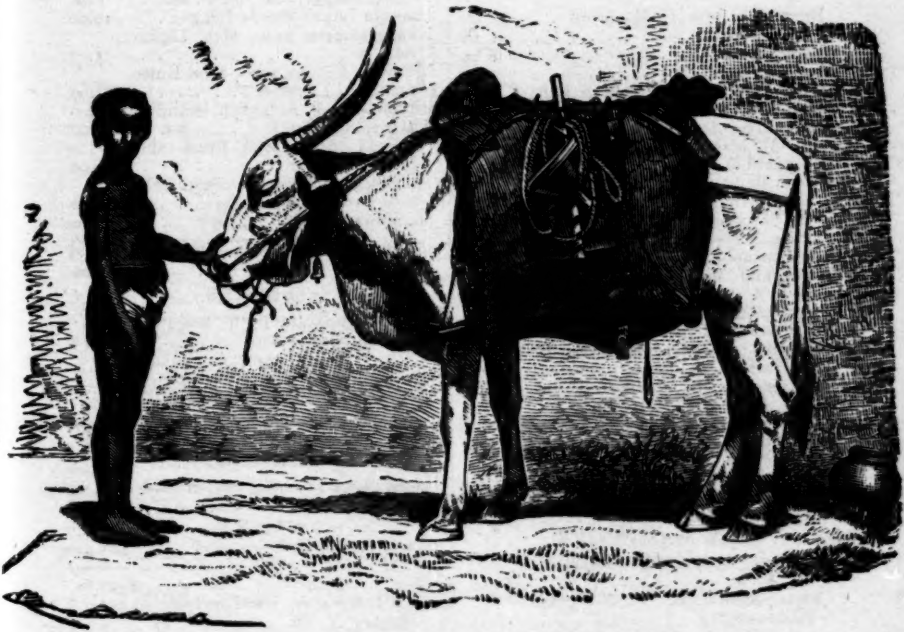
Here the people know not Jesus,
Know not of their Maker true,
But these nations would be thankful
If they of Thanksgiving knew.

Home again now let us hasten,
Listen! Hear the church bells ring!
See the heads in prayer bending
Hear the earnest voices sing.

Let's remember each Thanksgiving
When our thanks to God we give,
Not to fail to thank our Maker
That in Christian homes we live.

Bates College, Lewiston, Me.

WILDIE THAYER.



INDIAN OX.

THE ox represented is such as religious mendicants in India sometimes lead about. This one carries water-skins for supplying water where it is scarce. But the mendicants often train them to nod assent to certain questions and shake their heads in disapproval of others. Then they put artificial horns on to the natural ones, making them very long indeed, and adorn the horns and neck and body with bright-colored rags. Taking them through the streets as they beg, when anyone gives them food, they ask the ox if the gods will bless that house, and the ox answers "Yes" by nodding. When they are turned away from any house they ask the ox if any blessing will come to that house, and it shakes its head in dissent. And the poor ignorant people think they will be blessed or cursed as the ox indicates, and they are afraid to refuse them.

CONTRIBUTIONS.

Receipts for September, 1893.

MAINE.

Brownfield aux., Q. M. appro. . .	\$3.00
Clinton aux.	2.10
Exeter Q. M.	6.25
East Hebron aux.	3.40
East Corinth, Mrs. Rebecca Gile, .	2.00
East Livermore aux., for F. M. . .	5.76
East Livermore, Floral Club bal. .	
L. M. Mrs. S. H. Record . . .	8.00
Kingfield aux.	12.00
North Berwick aux., 2d ch. \$25.00	
of which is for Clara E. Dexter	
in Sinclair Orphanage for one	
year to Sept. 1893, and the whole	
constitutes Mrs. Sarah A. Good-	
win and Mrs. Addie B. Webber	
L. M's	43.79
Ocean Park, Mrs. M. A. Fiske .	5.00
Prospect and Unity Q. M. aux. .	10.00
Presque Isle, Mrs. Lauratta H.	
Gosline	1.00
Phillips aux., for teacher in India,	25.00
Springfield Q. M., aux.	13.75
White Rock church	1.47
West Gardiner aux., F. M. . . .	8.00
York Co. Q. M., col.	13.83
Received from Miss L. W. Preble	
treas. to bal. the year ending	
Aug. 31	6.00
NEW HAMPSHIRE.	
Barnstead, Mrs. P. H. Chesley H.	
and F. M.	\$1.00
Center Sandwich, Y. P. S. for	
Bible teacher	6.00

Gilford Village aux., for F. M. . .	6.00
Laconia Loyal Myrtle League . .	19.00
New Hampton aux., Mrs. Light-	
ner	5.00
Meredith Village aux., Miss Butts	
and Mrs. Lightner	11.00
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